1:Seligmann & Seligmann E-5 (1907-1908) 1911
AXS Veddis AXS

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Plate II

Danigala Veddas on look-out rock

[facing p.16a]

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Fig. 1. A chena settlement of the Hanabedda Veddas

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Fig. 2. Hanabedda Veddas of the Nanadewa clan inhabiting the chena settlement

[facing p. 36]

Plate XI

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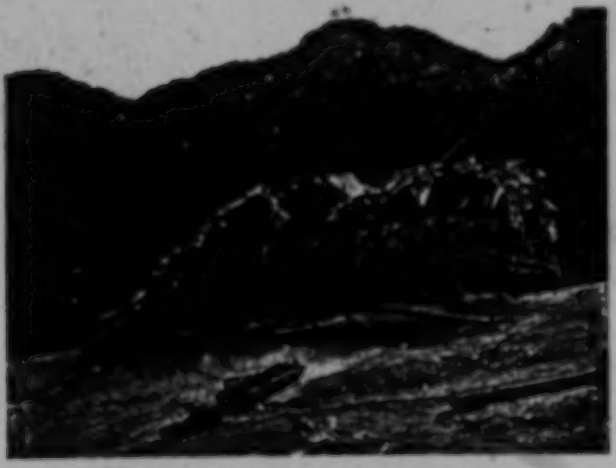

Fig. 1. Rough shelter on the Danigala rock dome

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Fig. 2. Veddas of Bandarawela

[facing p. 38]

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

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Fig. 1. Mixed Sinhalese and Vedda chena at Bandarawewa

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Fig. 2. Uniche Veddas

[facing p. 41]

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

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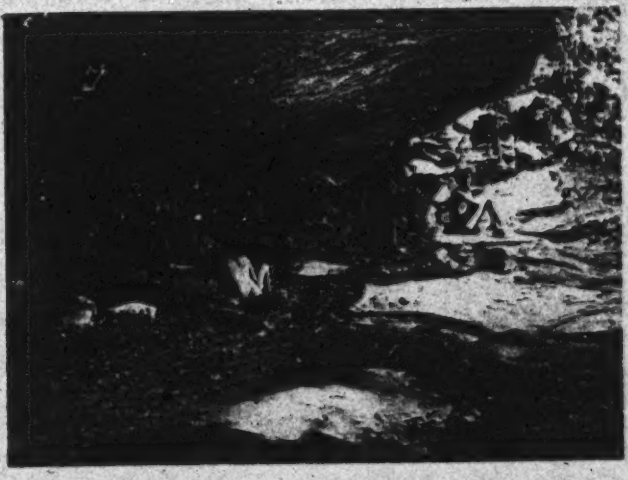

Fig. 1. Pihilegodagalge rock shelter

Fig. 2. Part of Pihilegodagalge rock shelter

[facing p. 84 b]

Plate XIX

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Fig. 1. Lower rock shelter at Bendiyagalge

Fig. 2. Early morning scene in lower rock shelter at Bendiyagalge

[facing p. 814c]

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

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Fig. 1. Itale Yaka ceremony (Bandaraduwa)*

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Fig. 2. The Adukku Denawa ceremony (Henebedda)

[facing p.216]

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

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Plate LV

Nila holding bow while reciting invocation No. XXIII. When the name of the yaka causing the illness is spoken the bow swings to and fro

[facing p. 290]

Plate LXIII

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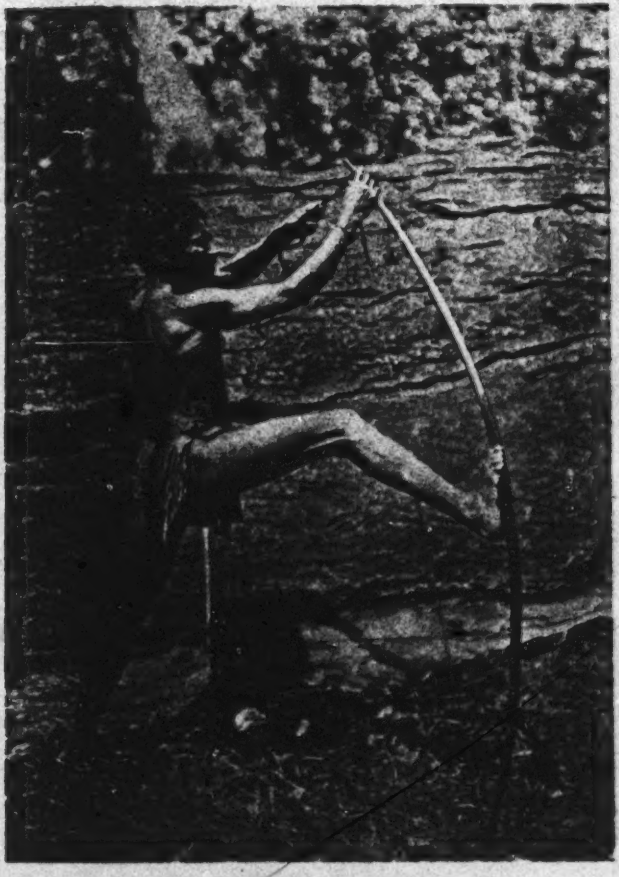

Handuma of Henebedda stringing his bow

[facing p. 326 a]

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

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Plate LXIV

Handing shooting

[facing p. 326 b]

1:Seligmann & Seligmann B-5 (1907-1908) 1911
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Fig. 1. Coast Veddas.

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Fig. 2. Coast Veddas of Vakarai

[facing p. 332 a]

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Of no consequence except to each other (Page 5)

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Gunner's Quoin across Manampitiya tank. (Page 7)

[facing p. 3]

5: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

away more frightened than you. A scratching noise under your pillow may lead to the discovery of a scorpion or a centipede. Beetles, moths, biting ants, and insects of all descriptions investigate and experiment with you. But you soon learn to ignore these little draw-backs and drowse to the lullaby of some wood-land songster.

Tropical Nature is a stern mistress; her favours are never unalloyed. For him who would seek her she holds grievances in store, grievances that enhance the very joy they encumber; toning down ecstasy lest it pall with surfeit; giving to the contemplation of foregone experience that unfettered pleasure the reality denies, prompting us in after years to say, forgetful of all the hardships, "those were happy days we had".

The Verugal where it joined the Mahaweli was at this season an insignificant stream. Quite a colony of tobacco growers flourished here. Very picturesque are these settlements or *thethes* as they are called. Four to six huts stand some distance apart in clearings along the bank, most of them beautifully overspread with melon-creepers. Every hut has its vegetable garden; and standing before them, like sentinels, are the draw-wells, usually in couples, that feed the tobacco plots direct from the river. The lowing of cattle under the superb trees that stud the clearing, the crowing of cocks, the sound of human voices complete the atmosphere of rural domesticity in this wild land and furnish scenes which would rejoice the heart of a painter.

Putting up one evening in a coconut grove owned by a Moor we found an unkempt ill-clad fellow seated on his haunches staring at some simple wares a pedlar was displaying. They told us he was a Vedda from a village some miles away. Becoming restless under our scrutiny he walked off. I followed him to his miserable shelter, where I found his daughter, a puny girl of four, covered with ulcers. Edging up towards her father she stared at us distrustfully with the eyes of a startled doe. A few broken pots were their sole belongings. The bond of tender solicitude that united these human derelicts, of no consequence except to each other, was indeed a touching sight. I asked the man what he did for a living. He said he "earned a rupee for two months work". He knew neither his nor his daughter's age, and when pressed for an answer said irritably, "What do I know of age? Am I a man who knows anything about age?" Blessed mortal!

We gave him a coin which he at first refused, and only accepted with persuasion; he had evidently never handled one like it before, for he looked at it puzzled and suspicious; and when the amount it represented was explained to him he was not enlightened.

"He knows nothing," said the Moor vociferously. "Ask him to count six and see if he can. He's a real bull. What does he know? He's a Vedda. For thirty-six cents he will bring a kerosene-tinful of *bambara** honey, and," he added chuckling with subtle satisfaction, "he does not know what thirty-six cents is!"

The next day we saw in the distance the blue contours of Gunner's Quoin, the goal of our journey. The river had now become considerably shallower with broad stretches of its sandy bed exposed. As we punted along the shady border, we suddenly came upon a most realistic piece of ancient sculpture—the life-sized head of an elephant carved out of a

*Rock-bee, *Apis dorsata*

5: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

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"Their homes, the shelter of the trees." (Page 9)

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Naida and his family. (Page 9)

[facing p. 9]

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Kaurais and his wife. (Page 53)

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A Galmede home. (Page 60)

[Facing p. 59]

5: Spinel D-5 (ca. 1920) 1945 AX5 Ved[illegible] AX5

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Wedded children. (Page 65)

Kaira and his wife. (Page 65)

[facing p. 65]

8: Spittal D-8 (ca. 1920) 1945 AX5 Vedda AX5

these Veddas. Bingoda is not all Vedda; essentially it is a Sinhalese *gama* village of about six or eight families, within a stone's throw of which are the crude huts belonging to the few surviving Veddas. Through a tangle of overgrown scrub we reach them; they are not so numerous that we cannot easily name every single Vedda there.

Three we have met before, Suthubanda, Gama and Badapissa; it was they who led us such a chase at Galmeda. In the first but we find the swarthy Gama and his comely young wife Kalu—his fifth experiment in matrimony: and he barely twenty-five! Not far from this is Suthubanda's abode, in which are his wife, the skinny Thuthi, mother by previous marriage of Gamma; their two little boys, Handuna and Naida and girls Kumi and Punji. Handuna is the quaintest brat imaginable; he is ash-coloured from top to toe, through crouching by the hearth all night to keep warm his naked body; for, all he has for cover is a little strip of loin cloth drooping erratically from a slack waist-string that sags well below his nates; his rotund abdomen accommodates an enormous spleen; with hands crossed over shrugged shoulders to keep the chill away, he gazes quizzically at you.

Away from these two homes, across the stream, is the only other Vedda hut. Unlike those of Suthubanda and Gama which are of wattle and bast, this is a sadly dilapidated mud structure once occupied by a Moor. It is the most pathetic and curious menage here, and belongs to Kaira brother of Suthubanda. His wife Randunna, a hideous squint-eyed thing, is mother by a previous husband to Heenthuthi the twelve-year old wife of Badapissa (Muthua), Kaira's younger brother! A more ridiculous pair it would be hard to find: the wife a mere child, the husband barely more. The Veddas favour such early marriages, saying that, growing up thus together, the two learn to love each other well. Be that as it may, it does seem a most piteous travesty of human matings. Huddled by the hearth and shivering with ague, is old Thanthi mother of the clan, and wife of the dead chief Neela. And, lastly, we have here the most pathetic figure in all Bingoda—Kummi, a girl of fifteen, dust-besmeared, ulcerated, crippled, and so scantily clad that she is ashamed to stand lest she reveal her nakedness. A misery to herself and others, she sits apart with face shyly lowered, taking timid glances every now and then, like some wild thing, from large black lustrous eyes that might have shone befittingly on the face of some proud beauty.

To these, though they now dwelt apart at Mullegama, we must add Kaurala and his family, for he too was of Bingoda, and is maternal uncle of Suthubanda. By his two wives, Balli and Ranni, he has four little sons, Kaira Vanniya, Heratha, Kalua and Sela; and two daughters, Ranni and Dingi.

These details, though perhaps tedious, serve to bring out vividly the intimate inter-relationships of the Veddas, their apparent disregard of appearance or age in their choice of wives, the promiscuity of life in their one-roomed homes—mother, child and father all lying huddled together in a little space. For all that it must not be assumed that Veddas are devoid of a moral code. A man may have more than one wife, it is true; and, if it pleases him, he may cast her aside like a worn garment; but to each man his own woman while she is his; that is the Vedda law which all respect.

5: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

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Little Handura. (Page 65)

[FACING p. 66]

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The hut of Gama. (Page 65)

"Too ashamed to stand lest she reveal her nakedness." (Page 65)

[Facing p. 67]

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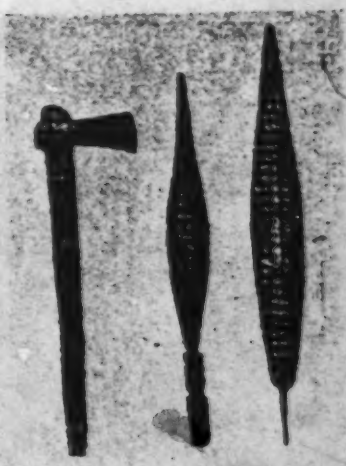
Strike-a-light and flint. (Page 74)



Vedda axe and adzes

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Fire making by rubbing sticks. (Page 74)

[Facing p. 74]

5: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

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Method of measuring length of arrow shaft. (Page 76)

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Feathering the arrow. (Page 76)

[Facing p. 75]

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Stringing bow by foot-thrust. (Page 76)

Stringing bow with aid of knee. (Page 76)

[Facing p. 76]

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Veddas of Bahgahadena. (Page 93)

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Veddas of Bahgahadena. (Page 93)

[Facing p. 93]

5: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

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Veddas of Dambana. (Page 93)

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Veddas of Dambana. (Page 93)

[Facing p. 94]

18: Kleiweg de Zwaan E-5 (1906-1910) 1925 OB1 Indonesia
Vedda AX5

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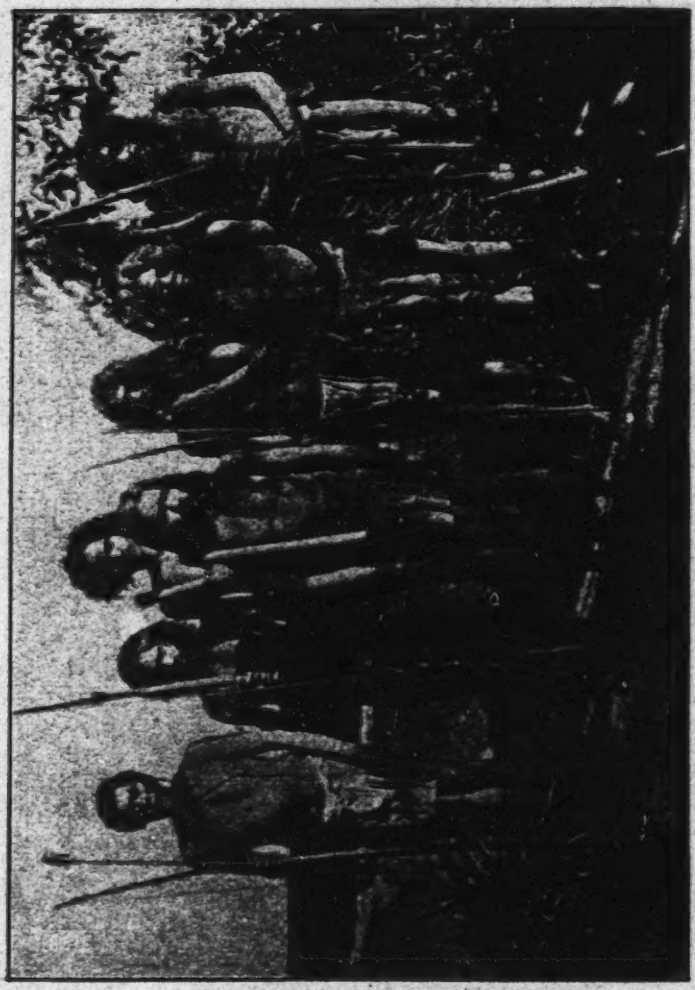

Fig. 18. Veddas from the Nilgala District (Ceylon) Photo R. Martin.

18: Kleiweg de Zwaan E-5 (1906-1910) 1925 OB1 Indonesia
Vedda AX5

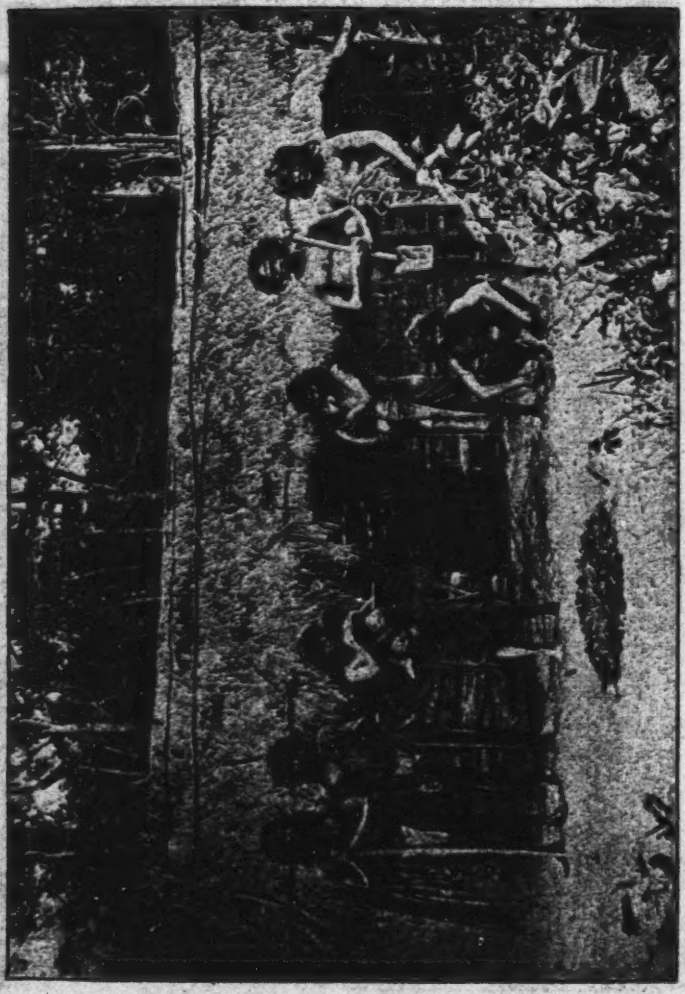

Photo Fr. Sarasin.

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Fig. 17. Veddas of the Nilgala Region